1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

Not satisfied with paying this first of duties to the Lord of all, in the best manner they are able, the Indians also endeavour to fulfil the views which they suppose he had in creating the world. They think that he made the earth and all that it contains for the common good of mankind; when he stocked the country that he gave them with plenty of game, it was not for the benefit of a few, but of all. Every thing was given in common to the sons of men. Whatever liveth on the land, whatsoever groweth out of the earth, and all that is in the rivers and waters flowing through the same, was given jointly to all, and every one is entitled to his share. From this principle, hospitality flows as from its source. With them it is not a virtue but a strict duty. Hence they are never in search of excuses to avoid giving, but freely supply their neighbour's wants from the stock prepared for their own use. They give and are hospitable to all, without exception, and will always share with each other and often with the stranger, even to their last morsel. They rather would lie down themselves on an empty stomach, than have it laid to their charge that they had neglected their duty, by not satisfying the wants of the stranger, the sick or the needy. The stranger has a claim to their hospitality, partly on account of his being at a distance from his family and friends, and partly because he has honoured them by his visit, and ought to leave them with a good impression upon his mind; the sick and the poor because they have a right to be helped out of the common stock: for if the meat they have been served with, was taken from the woods, it was common to all before the hunter took it; if corn or vegetables, it had grown out of the common ground, yet not by the power of man, but by that of the Great Spirit. Besides, on the principle, that all are descended from one parent, they look upon themselves as but one great family, who therefore ought at all times and on all occasions, to be serviceable and kind to each other, and by that means

1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

make themselves acceptable to the head of the universal family, the great and good Mannitto. Let me be permitted to illustrate this by an example.

Some travelling Indians having in the year 1777, put their horses over night to pasture in my little meadow, at Guadenhutten on the Muskingum, I called on them in the morning to learn why they had done so. I endeavoured to make them sensible of the injury they had done me, especially as I intended to mow the meadow in a day or two. Having finished my complaint, one of them replied: "My friend, it seems you lay claim to the grass "my horses have eaten, because you had enclosed it with "a fence: now tell me, who caused the grass to grow? "Can *you* make the grass grow? I think not, and no "body can except the great Mannitto. He it is "who causes it to grow both for my horses and for "yours! See, friend! the grass which grows out of the "earth is common to all; the game in the woods is com- "mon to all. Say, did you never eat venison and bear's "meat?—"Yes, very often."—Well, and did you ever "hear me or any other Indian complain about that? "No; then be not disturbed at my horses having eaten "only once, of what you call *your* grass, though the "grass my horses did eat, in like manner as the meat "you did eat, was given to the Indians by the Great "Spirit. Besides, if you will but consider, you will find "that my horses did not eat *all* your grass. For friend- "ship's sake, however, I shall never put my horses in "your meadow again."

The Indians are not only just, they are also in many respects a generous people, and cannot see the sick and the aged suffer for want of clothing. To such they will give a blanket, a shirt, a pair of leggings, mocksens, &c. Otherwise, when they make presents, it is done with a view to receive an equivalent in return, and the receiver is given to understand what that ought to be. In making presents to strangers, they are content with some trifle

1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

the nature of their crimes, if not publicly, still privately, for they are considered as a nuisance, and a disgrace to the nation, and so much so were persons of this description considered and despised in former times among the Delawares, before the white people came, that it was a rare thing to hear of any such being among them. This I have repeatedly been told, between the years 1770 and 1780, by Indians of that nation; one of whom, when a boy, resided on the spot where Philadelphia now stands, when the first house was building there, and assisted in furnishing the workmen with fish, and caught rabbits for them; the other, who was still older, lived with his parents on the spot where afterwards was built Perth Amboy in New Jersey: both were respectable men, highly esteemed by all who knew them.

I do not believe that there exists a people, more attentive to paying common civilities to each other, than the Indians are; but this, from a want of understanding their language, as well as their customs and manners, generally escapes the notice of travellers, although some of them, better observers than the rest, have touched upon this subject. In more than one hundred instances, I have with astonishment and delight witnessed the attention paid to a person entering the house of another, where, in the first instance, he is desired to seat himself, with the words, "sit down my friend!" if he is a stranger, or no relation; but if a relation, the proper title is added. A person is never left standing, there are seats for all; and if a dozen should follow each other in succession, all are provided with seats, and the stranger, if a white person, with the best. The tobacco pouch next is handed round; it is the first treat, as with us a glass of wine or brandy. Without a single word passing between the man and his wife, she will go about preparing some victuals for the company, and having served the visiters, will retire to a neighbour's house, to inform the family of the visit

1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

with which her husband is honoured, never grumbling on account of their eating up the provisions, even if it were what she had cooked for her own family, considering the friendly visit well worth this small trouble and expense.

It is true, that among themselves, they expect the same attention and hopitality paid to them in return; yet that is not their main object, for I have seen a number of instances in which a return was out of the question, where poverty would not admit of it, or distance of abode put it out of the power of the visiter to return the same civilities to his host: when white people are treated in this way, with the best entertainment the house affords, they may be sure it is nothing else than a mark of respect paid to them, and that the attentions they receive do not proceed from any interested view.

CHAPTER XV.

POLITICAL MANŒUVRES.

IN the management of their national affairs, the Indians display as much skill and dexterity, perhaps, as any people upon earth. When a political message is sent to them from a neighbouring nation, they generally contrive to send an answer so ambiguously worded, that it is difficult to come at their real meaning; they conceive this to be the best way of getting rid of a proposal which they do not like, because those who sent them the message are for some time, at least, at a loss

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

593 everything to his wife and never interferes in things committed to her. She cooks victuals regularly twice a day. If she neglects to do it in proper time, or even altogether, the husband never says a word but goes to a friend, being assured that he [574] will find something to eat, for when a stranger comes into the house the first attention shown is to put food before him, if there is anything in the house. The husband never offers to put wood on the fire, except it be that he has guests or some other extraordinary call to do it, for the woman cuts the wood and brings it to the house and is, therefore, the proper person to take care of the fire.

If his wife longs for meat, and gives him a hint of it, the husband goes out early in the morning without victuals and seldom returns without some game, should he even be obliged to stay out till late in the evening. When he returns with a deer, he throws it down before the door of the hut and walks in, saying nothing. But his wife, who has heard him lay down his burden, gives him something to eat, dries his clothes and then goes out to bring in the game. She may then do what she pleases with it. He says nothing, if she even gives the greatest [223] part of it to her friends, which is a very common custom. A woman generally remembers her friends when meat has been secured, or when her husband has brought flour from the whites.

If the husband intends to take a journey or go hunting, he gives his wife notice, and then she knows that it is her business to furnish him with proper provisions. If any dissatisfaction arises between them, the husband commonly takes his gun and walks off into the woods, without telling his wife whither he is going. Sometimes he does not return for some days, when both parties have generally forgotten their quarrels and live again in peace.

586 Young people who marry rarely remain faithful to each
837 other, but join themselves to others and again separate, continuing such disorderly living until they are older and more sensible. Then it not infrequently happens that they find one another again, or the husband may join himself permanently to some
582 other woman and settle down to housekeeping. Marriages are contracted early in life, when men are from eighteen to twenty years of age and women fourteen or fifteen.

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

854 the mother going to fetch water or on some other errand. The children by pushing and kicking not infrequently tumbled themselves into the fire or other danger and thus miserably perished, or were severely burned. For this reason the custom is in disfavor.

372 Their houses are fairly clean, some being superior in this respect and affording a comfortable night's lodging for a [574] European. In case a guest is expected, especially if it be a white [356] person, they prepare as comfortable a bed as possible. They sweep the bunk, that serves as seat and table in the daytime and as bed at night, and spread a mat with one or more deer or bear [362] skins upon it. Though usually a comfortable couch in summer time it may be made very uncomfortable by the fleas brought in by dogs. Their kettles, dishes and spoons are not kept in good order; sometimes they are only licked by the dogs in lieu of washing. Dishes and spoons they make themselves of wood, [415 sometimes of tree knots or growths, often very neatly. The 322 spoons are generally large and round shaped. Occasionally, a spoon will be used by several people, turn about, at a meal. Brass kettles, to be found in most houses because very necessary for sugar boiling, are bought from the whites.

20 The Indians are lovers of finery and dress, the women more than the men; the latter take care that the women adorn themselves in proper manner. The men clothe themselves rather meanly, regarding it as a disgrace to be better appareled than their wives. The dress which particularly distinguishes the women is a petticoat or strowd, blue, red or black, made of a piece of cloth about two yards long, adorned with red, blue or yellow bands laid double and bound about the body. Many women wear a white shirt over the strowd, decorated with silver buckles, the more the better. Red or blue leggings are worn, made of fine cloth joined by a broad band of silk bordered with coral. These leggings reach only to the feet. Shoes are made very neatly. Over the first strowd they may wear another, not decorated with ribbons, which if it inconveniences them in their movements may be easily laid aside. Thus clad a woman is well dressed. In [296] place of the white shirts, blue linen or cotton may be worn. When [386] they wear a white shirt, which is preferably of fine linen, it is often decked with cinnabar about the neck.

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

it raw. When an Indian nation wishes to excite another to war, it sometimes happens that they send one or more prisoners to such a nation with the words, "We send you this prisoner to make some broth," and frequently gain their aim in this fashion. The prisoner, however, is not devoured but executed without mercy. There is no rescuing him from horrible death.

Captains, when about to go to war, send to the captains of nations or towns who are in league with them a piece of tobacco to smoke, thus notifying them that they themselves will soon follow. By this they intend that the captains shall smoke their pipes and consider seriously whether they will take part in the war or not. One chief about to visit another will, similarly, send him a piece of tobacco with the message that he shall smoke, look in a certain direction and in due time he will see the sender coming. This is done to make sure that the visitor will find the chief whom he wishes to visit at home.

The last war of the nations was between the Six Nations, the Delawares and Shawanose and the Cherokees, the latter pitted against the rest. This war continued many years until peace was concluded in 1768,[272] as, a few years before, peace had been made between the Six Nations and the Catabe-Nation[273] through the mediation of Sir William Johnson at Albany. Concerning earlier Indian wars nothing is known and since that time war with the whites has engaged the attention of all the Indian nations.

With the Delawares the following nations are in league: The Mahikander,[274] the Shawanose, the Cherokees, the Twichtwes,[275] the Wawiachtanos,[276] the Kikapus,[277] the Wiondats, the Tuckachschas,[278] the Chipuways, Ottawas, the Putewoatamen[279] and the Kaskaski.[280] The two last named dwell along the Wabash.[281]

The Shawanose, who formerly lived in Florida and have ever been a warlike people, had a war with the Moshkos.[282] The latter were the stronger and the Shawanose were reduced to a few remnants. The survivors left their country, came as fugitives up the Ohio to the Susquehanna. [Susquehannah]. They moved from place to place until they fell in with a strong party of Delawares. With these they entered into negotiations, stat-

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

pouch or a beaver-pouch or one decorated with coral, made by the women. Sometimes they have a buffalo horn, from which a pouch, made possibly of tanned deer-skin, depends. In the pouches they carry tobacco, fire materials, knife and pipe. Sumac is generally mixed with tobacco or sumac smoked without tobacco, for but few can stand smoking pure tobacco. Their common conversation turns upon hunting or the news of the day. Matter that has no foundation in fact may be drawn into conversation, and even though all may be aware of this, the narration continues uninterrupted. They may laugh now and again but they will listen attentively. No one interrupts another. When one has finished another begins. They never put any one publicly to blush; they are polite to each other and enjoy being politely treated. They like to be regarded as worthy people even though they may be the opposite. They are pleased to know that they are liked. When a guest comes into a house, food is placed before him; that comes before anything else. If the guests are from a distance and very good friends, the whole kettle of food is set before them, they are given dishes and spoons and allowed to help themselves first to as much as they wish. The guests having partaken of the food, pass the kettle back to the people of the house. They live very simply. Meat, corn, gruel, corn-bread, are the principal articles of diet.[398] In lieu of meat, various dishes are prepared with corn, or Sopan, milk and butter are used. They like to discuss affairs of state and communicate their opinions. In fact they are more ready to discuss such matters in course of visits than in the Council House, for there they prefer to let the older people speak. Occasionally visits are made with the purpose of discovering the opinions of others; in a chief's home all manner of reports, true and false, furnish material for discussion. The women speak of their work, their plantations, the pouches, bags, baskets, carrying bands they have made, many of them though not all smoking tobacco. Stories are carried by women from house to house; they are so often manufactured that if men, having listened attentively to some tale, hear that it originated with a woman they will give it no credit until confirmed by some more reliable authority.

3;Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

484 usually take some of the younger men along, who supply the larder during the journey by engaging in the chase. A journey is rarely hurried for usually it makes little difference whether they arrive at their destination a day late or not, and they are everywhere at home in the woods. They rarely leave camp early in the morning, wishing always to have a good meal before starting and sometimes they delay to mend their shoes. This inconveniences Europeans, who may be obliged to use the Indians as guides very much, especially when they are anxious to reach a certain place at a certain time. It is best policy, however, to accommodate oneself to the Indians, for admonition or remonstrance easily offends them and makes them act in a very contrary manner.

577 Indians dislike having their evil conduct or acts uncovered and held up to them. They are able, however, in subtle fashion so to touch upon such subjects that the parties concerned will understand. This method they prefer, not wishing to offer an open affront. It has happened that one openly accused of an evil deed, murder or the like, has, in desperation, ended his life. They sometimes reveal secret things by means of dreams they pretend to have had when they do not wish to show from what source they have their information. Their desires and inclinations, likewise, they will reveal through pretended dreams, when they are ashamed to make these known directly; often they achieve their purposes in this manner. Chiefs occasionally receive a secret message which must be made known. They will say that at night, while sitting by the fire, some one rose out of the earth, handed over a string or belt of wampum and, whispering the message in their ears, disappeared again in the earth. In this fashion a message may go a hundred miles or more under the earth, coming to the surface where it was intended that it should, often at the fire of a chief of another nation. This happens when war is to be made but kept secret for the time being, the message, therefore, being very difficult to understand for any but the chief.

● 574 They are desirous of retaining the favor and friendship of other nations. When they receive visitors, therefore, the latter are shown all honor and entertained in the best possible way, in

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

order that at home they may have nothing but good to report. As hospitality is generally practiced, strangers are everywhere well received and suffer no want, even though they may remain for days, or weeks or months. It is recognized as a duty to care for the wants of a guest as long as he may choose to remain and even to give him provisions for the journey when he does make up his mind to go.

On the occasion of making or renewing a treaty with another nation a dance very different from the ordinary dance is engaged in. The dancers join hands and leap in a circle for some time. Suddenly the leader lets the hand of one of his partners go, springs forward and turns around several times, by which he draws the whole company round so as to be enclosed by them, when they stand close together. They disengage themselves as suddenly, yet keeping hold of hands during all the different evolutions and changes in the dance; this, as they explain it, represents the chain of friendship; a song, used only at such a solemnity, is sung by all.

The War Dance is very wild and dreadful to behold. One dancer carries his hatchet, another a long knife, another a large club, a fourth a cudgel. These they brandish in the air, to signify how they intend to treat or have treated their enemies, affecting all the while an air of anger and fury. The Mingoes use the war dance even in times of peace with a view to celebrate their heroic deeds.

They regard the Europeans as a peaceable people, created of God to live according to their own manners and customs, even as the Indians have been created to live in their fashion, especially to sustain themselves by means of the chase. They think it contrary to the will of the deity to adopt, themselves, the manner of living peculiar to Europeans, pointing to fish, animals and birds as each having their characteristic habits. Each creature, bear, deer or other animal, continues to live in its own way, and it has never yet been observed that an animal had adopted the habits of another. The same principle, they hold, applies to Indians and Europeans. They recognize that the Europeans are industrious and clever, that without oppor-

Marriage arrangements were always simple, but it was definitely considered better form for the negotiations to take place between the two sets of parents rather than between the individuals concerned. In this type of negotiation, the man's mother took animal food which he had killed to the girl's mother; according to some sources, a return gift was made of corn food prepared by the girl (Harrington, 1908, p.215; Heckewelder, 1881, pp.161-72; Zeisberger, 1910, p.78). It was not unusual, however, for the agreement to take place directly between the boy and girl in which case they might or might not go through these formalities. Loskiel, who is the only author who mentions the subject of residence after marriage, says that the newly married couple often lived with friends for a short time until they built their own house (Loskiel, p.56).

The man was responsible for building the house and providing axes, hoes, canoes, dishes and household equipment although the girl might supply some things. The man was expected to support the family by hunting, trapping and fishing, and the game which he brought home was the property of his wife to use as she saw fit. She was equally responsible, however, for agricultural produce and cooking; and if she were remiss, might be reminded of her neglect by her husband's taking to the woods without telling her he planned to do so. She also carried packs in traveling, tanned skins and fetched wood (Penn, p.30; Heckewelder, 1881, pp. 155-160; G.Thomas, p.341).

There was apparently no strong pressure put upon the couple to remain together after they were married. Although later writers state that marriages were formerly more stable, they present no evidence to substantiate this. Polygyny was permitted but infrequent (Heckewelder, 1881, p.154; Harrington, 1913, p.215; Zeisberger, 1910, pp.78-9; Loskiel, p.57). After the death of a spouse, the widow or widower, but more particularly the former, was expected to remain single for a year, but it is clear that this was frequently not done (Brickell, p.49; Loskiel, p.121).

Social Life and Organization

Most of Delaware social behavior is a closed book to us as the early observers did not usually have long contacts with them in their villages. The early writers were aware, however, that the Indian expected to be fed when he visited them, and that they were always offered food when they visited him. Likewise they noted that gifts passed readily from hand to hand among the Indians although property rights were clearly understood (Lindstrom p.233; Danckaerts, pp.80 and 159; Penn, p.32).

The following games were probably played in this early period: footraces (Lindstrom, p.191); a gambling game in which flat bones,

8: Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7

CHAPTER XXII

CONCERNING THE LIBERALITY, CONFIDENCE AND CONVERSATION AND INTERCOURSE WITH THE CHRISTIANS AND HOW THE CHRISTIANS ARE RECEIVED WHEN THEY VISIT THE SAVAGES.

The savages are honorable enough in their con- 572a 574
versation with the Christians, after their manner. When they know that they have among them a *nittappi*[1] or a good friend who wishes them well, entertains him with food and drink, when he comes [to visit them], and also presents him with some little [thing], like an awl point, a mirror, glass beads and such things, which he recognizes as a great act of kindness.[2] When later the savage comes again to the Christian then he shows his generosity again in 20, 30 to 40 fold value in pelts and other things. Then the savage comes with it so proud and puffed up, throwing it on the floor before the Christian and puffs and blows, with it, as though he wanted to say: "Take this which I bring thee in good faith for the good thou hast done unto me." In such cases one must always 572 574 have the table uncovered at the lower end, for 516 when the savage comes to his good friend, where he knows he has his free condition,[3] he climbs up and seats himself with feet and everything on the

[1] *Nittappi*, friend. A general Algonkian word, appearing in many forms, and still in use. Cf. *nittis*, friend, companion, Brinton, *Diet.*, 99.

[2] Lindeström's construction is poor but the meaning is clear. *And also presents him*, etc.; means of course, that the Nittappi or friend presents something to the Indian, such as a mirror, etc.

[3] Freedom of the place.

8; Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7

table and crosses his legs and requests then of the food on the table which he fancies. But when one gives strong drinks to the savage, either wine or brandy, which he desires greatly, one must take care not to give him too much, for then he becomes as though he were quite raving, throws and rolls himself into the burning fire, with a loud cry, and may then easily strike his good friend to death or otherwise set fire to the house, not knowing what he does; for he is not accustomed to such strong drinks. His daily drink is with the goose,[4] which holds his five senses together.

But when now the Christians come to the savages in their dwellings, then the savages spread frieze and beautiful rugs on the ground, requesting them to sit down to rest. Then they bring forth such food as they have [on hand], namely a bag full of their bread, deer meat, elk meat and bear meat, fresh fish, bear pork and bear fat,[5] instead of butter; but this[6] is mostly raw, for they do not fry it any other way than on the coals (about which we shall learn further hereafter in the chapter concerning the household economy of the savages). This present one must not disdain, but accept with all thankfulness and praise, otherwise the savages will become very raving and impatient, so that their friendship is thereby turned into the greatest revenge and enmity. If one has any horse along, then the savages place the same kind of food before it also, which one must steal away from the horse, and thank the savage for

[4] His daily drink is the same as that of the goose, that is water.
[5] *Biörneister.*
[6] Food, i.e., meat and fish.

8:Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7

the feeding and feasting of the horse, just as if it had consumed and eaten the same; otherwise they would kill the horse, thinking that it would scorn them; for they have no horses or cattle; wherefore the savages do not know their nature, but they think that they eat the same food as the people eat.[7]

And above all things we must extol and praise the savages, for the one by whom they are extolled and praised that one they consider their most faithful, good and best friend, but not having sense enough to consider, whether such [actions] come from the heart or not. They are also so simple, that they cannot simulate, nor do they know of any deceit, but do not imagine that anything could pass from a man's tongue, without coming from the heart.

The one who knows how to associate rightly with the savages [will find that they] are a trustworthy and good-hearted folk,[8] when they are not angered, and even brave-hearted [enough] to risk death for their good friends, to whom they have professed their friendship and faithfulness, as they did in the year 1655.[9] When the Hollanders surprised us Swedes in New Sweden with hostility, then our river savages showed their friendship and faithfulness towards us. Now this intention of the Hollanders was known to our river savages, wherefore they betook themselves (unknown to us) and went to Manhattan City, in New Holland, to exact revenge on our behalf, doing

[7] Lindeström had heard this from some colonist.
[8] *Itt troget och godh hiärtat folck.*
[9] See Johnson, *The Swedes in America*, I, 330–31.

+ = element present
− = element denied
(+) or (−) = source ambiguous
• = informant could not or would not say
s = some, sometimes, or several
† or * = see Ethnographic Notes, pp. 79-137 for additional information

	Williams	Van der Donck	Lindeström	Zeisberger	Heckewelder	Johnston	Pipe	Chippa	J. W.	W. T.	E. R.	W. L.
342						629	574	858	2965	181	538	576	244	793	155	756
Medicine—Continued												
52. Perform surgical operation				(−)		−		−	−	−	−	−
53. Unite profession with priesthood	(+)		(+)			−		−	−	−	−	−
54. Always use juggling tricks †	+	s	s	s	s	−		−	s		s	s
55. Beat on own breast	+		(+)		+	+			+	+	+	+
56. Blow in hands	+		(+)		±	+			+	−	+	+
57. Make rumbling noise	+		+	+		+			+	+	+	+
58. Blow on patient	+		+	+	+	+			+	+	+	+
59. Rub the part affected						+			+	+	+	+
60. Have effect on patient's confidence						+			+	+	+	+
General Manners and Customs												
61. Eat human flesh			*(−)	−	−	−	•	−	−	−	−	−
62. Shake hands on meeting; inquire about health and express gladness to see	(±)			+	+	+	+	+	+	+	+	+
64. Great respect paid age or rank				+	+	+	+	+	+	+	+	+
65. Visit one another for purpose of conversation	+			+	+	+	+	+	+	+	+	+
66. Regular parties at which they entertain				+		+	•	•	+	+	+	+
67. Practice of telling stories				+		+	+	•	+	+	+	+
68. In winter and at night only						+	•	•	+	+	+	*+
69. Use words equivalent to swearing		−		−		+	−	−	−	−	−	−
70. Exhibit strong feelings of love, friendship and affection to same sex					+	+	+	+	+	+	+	+
71. to opposite sex						+	−	+	+	−	+	•
72. common to try to suppress to same sex						+	−	+	+	−	−	+
73. common to try to suppress to opposite sex						+	+	+	+	−	−	•
74. Matter of pride to suppress feelings or excitement, especially fear and shame				+		+	•	+	+	(+)	+	+
75. On return home men treat wives with indifference					+	+	+	•	−	+	−	+
76. On return home men treat children with indifference					−	−	•	•	−	−	−	−
77. Powers of recollection strong			+		+	+	•	+	+	+	+	+
78. Any peculiarities in encampments (except war) or building of huts that distinguish from others				+		*+	•	•	•	+	*+	+

Crow NQ1D
Delaware NM7 ●

| Element | Occurrence | | |

31: Snyderman E-5 (ca. 1948) 1951
NM9 Iroquois NM9
Delaware NM7
Miami NP9

I D M 423 574 648 563 [685]

when the Delaware tried to exact "blood money" from the Miami to "cover the bones" of several of their people who had been murdered by the Miami, they were reminded firmly that they had been allowed to keep the money for the sales of Miami lands and that this should suffice. Joseph Richardville speaking for the Miami stated:

> Grand Fathers: You must recollect when you passed over the great mountains, & came to our country, that you were poor and destitute; you placed yourselves under our protection; we gave you lands, & at the Treaty of St. Mary's you sat in council with us. These we considered enough to satisfy you for all the injury our bad young men had done you; but it appears otherwise, for you continue to beg for more nothwithstanding all that has been told to you by our old chief who now lies sick in his wigwam. [Tipton, 1942, p. 764.]

When it was politic, the Iroquois assumed responsibility for their "dependents" to the point of pressing their claims. Thus Canassatego speaking to Representatives of Pennsylvania, Maryland, and Virginia at Lancaster on July 2, 1744, pressed the case of the Canoy who had been defrauded by the Whites (Lowrie and Clarke, 1832–34, vol. 1, pp. 724–725).

On July 1, 1749, the Iroquois Assuchquay spoke for the Canoy as follows:

I [694]

> As we were coming here the Canoy Indians gave us this string of Wampum, thereby putting their case into our Hands, which we undertook to Speak to. It seems when the Proprietories bought the Land between Delaware and Susquehanna from us, the Tract, as they told us, on which the Canoy Town stood was reserv'd out of the Grant on account of those Indians living there, & when they should quit it they were to have a Consideration paid them for it. This we think they are entitled to, as they have left the Land & Live among other Nations at Juniata; and as they tell us that they never receiv'd anything for their Land, we recommend it to you to see them paid. [Prov. Council Pa., Minutes, vol. 5, p. 390.]

And when it suited their purposes, dependents were allowed to share the presents. There is on record an actual agreement between the chiefs of the Six Nations and the Commissioners of Pennsylvania dated January 1, 1789, which contains a clause noting that, "Two Munseys signed as being residenters on the land, but not owners" (Prov. Council Pa., Minutes, vol. 5, p. 512).

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In the foregoing, we have described how the League functioned for its tenants, dependents, guests, and colonists. When the League began to sell the land from under dependent peoples, friction developed which was not to be resolved by the dictates of Onondaga. The attempt of the League authorities to prevent the Iroquois on the Ohio from receiving "presents from the Governor of Virginia" by labeling them "Hunters and no Counselors or Chief Men" (ibid., p. 478) convinced neither the Governor of Virginia nor the Indian frontiersmen of the League's power to enforce its decision. Likewise the state-